Many Waters cannot quench Love.

OR THE

Flame above the Water.

In some Brief

ANIMADVERSIONS

Upon a Book, Entituled,

Water upon the Flame.

Wherein the Royal Principle of the

FIFTH-MONARCHY

Under so many thick Clouds, appears to be Founded on such a *Rock*, according to the Analogy of Scripture, that *the Floods cannot drown it.*

Cant. 8. 6. — *Love is strong as Death, Jealousie is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a most vehement Flame.*

Isa. 10. 17. *And the Light of Israel shall be for a Fire, and his Holy One for a Flame, and it shall burn and devour his Thorns and his Briers in one day.*

Isa. 47. 14. — *They shall not deliver themselves from the Power of the Flame.* —

Obad. 18. *And the House of Jacob shall be a Fire, and the House of Joseph a Flame, and the House of Esau for Stubble, and they shall kindle in them and devour them* ——

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The Epiſtle to the Reader.

Candid and Chriſtian Reader,

WE *judged it altogether unneceſsary at this time a day to be anſwering a Paper of this nature, ſuppoſing the Truths upon which it pours out its Buckets, to be ſo conſpicuous and evident to* the Children of Wiſdom, *and of ſo ſingular acceptance with impartial Saints, that the acceptance of ſuch a Work as this would ſcarcely countervail the Pains: But the Importunity of* ſome that know their God, and are wiſe in their Generation, *hath prevailed with us to write ſomething in Anſwer to this Paper, to the end that the ignorance, (though in ſo ſpeaking we would not be judged, having cauſe abundantly to reflect upon our ſelves, and in way of admiration of the freeneſs and fulneſs of his Grace, to ſay,* Who hath made us to differ!) *carpings, and warrings of* ſuch as do wickedly againſt the Covenant, and are corrupted by Flatteries, *might be detected, and the meek and upright in heart, who* wait for the Conſolation of Iſrael, *and the* Morning Star, *might be corroborated. And obſerving many to make uſe of the ſame Arguments, and of this Book in ſpecial againſt the* Lovers of the Truth and Peace, *we were the rather induced hereunto. Although alas, it falls out here, as Philoſphers ſay in* Antiperiſtaſis, *or contraries of a different Quality meeting together, that which is kept in, waxes ſtronger, and more vehement in it ſelf: For that which our Author might ſuppoſe would refrigerate, doth but encreaſe, and make to burn more vehemently the Flame of that Fire he would quench, according to that Saying of the Scriptures,* The Zeal of thine Houſe hath eaten me up.

Candid and Christian Reader,

Animadverſions.

IN the Title page of his Diſcourſe two things merit conſideration, the Title it ſelf, and the Author.

1. For the Title it ſelf, *Water upon the Flame*, it comes under the deſerved laſh and reproof of many Scriptures, ſome of which we have prefixed in the frontiſpiece of our Animadverſions: and indeed it is obſervable both of our Author and others, that are ſo far left of God, as to Perſecute the preſent Truth, that they groſly *erre in many things not knowing the Scriptures.* But why did he not poure his water upon the Throne of the *Ancient of dayes*, who gives the Dominion, Glory, and Kingdom over the Nations and Languages to *Jeſus of Nazareth*, and upon the Angels: for both are called a flame of fire, *Dan. 7. Heb. 1.* And ſuch will be *the Revelation of the Lord Jeſus from heaven with his mighty Angels, to take vingeance on them that obey not the Goſpel*, 2 Theſ. 1. 7, 8, 9, 10. But certainly this Age is little acquainted with the ſpirit of *Elijah*, and have leſs underſtanding in the Prophecies that concern the laſt dayes, though we pretend not infallibility in the explication of ſo profound myſteries. Now this ſhould be remembred, that the myſtical Body of Chriſt is in all things conformed to their head; as well to the likeneſs of his Reſurrection and Triumphant Aſcenſion, wherein *he led captivity captive in the chains of his eternal Power*; as to his death and ſufferings, even in their viſible eſtate: And as in Ages paſt, they have been made conformable to the meek, paſſive, lamb-like nature of Chriſt, wherein *they have been as ſheep for the ſlaughter*; ſo is there a time wherein as certainly *the Remnant of Jacob ſhall be among the Gentiles, in the midſt of many People, as a Lion among the Beaſts of the Foreſt, as a young Lion among the flocks of ſheep, who if he go thorough, both treadeth down and teareth in pieces, and none can deliver.* And this is as truly an Evangelical ſpirit, as when the Saints were gladly involved in the greateſt ſufferings to give teſtimony unto the name of Jeſus, that *by his blood, and the word of their Teſtimony* they might perfect a Chriſtian conqueſt in the midſt of Flames and Torments. Onely the way is different, then they did it in the hour of Chriſts patience and temptation (as we may ſay) by their blood and ſufferings, now *by binding Kings in Chains, and Nobles in Fetters of Iron*, as the *Rod of Chriſts ſtrength out*

of Zion, from whence, *the perfection of Beauty God, will ſhine.*

2. As touching our Author we have onely a *Character* of him in the Title of his Diſcourſe ——— *One that neither hath, nor never had, nor never intendeth to have the leaſt place of profit, or worldly advantage by any change of Government whatſoever.* The which although it intimateth him no Courtier, or Sallery-man; yet it doth not exclude the enriching of himſelf by ſuch change of Government, which may be done by eating the fleſh of the ſlain, purchaſing publick Lands and Rents by Bills and under rates, *&c.* But from hence it is not manifeſt who our Author is; nor could it be found, although a ſtrict ſcrutiny was made, until ſome from certain good grounds, gueſſing at the Perſon, took on them the boldneſs to go to him, who after they had declared their grounds and fixed it upon him, and no way was left to evade it, acknowledged himſelf, wherefore the name of Mr. *Tho. Lamb*, Author of that Diſcourſe, ſhall not longer be concealed; upon whom we ſhall not make perſonal reflections, or take up advantages of that nature: (notwithſtanding therein he hath not ſpared the poor Members of Chriſt,) although they might be manifold if we ſhould conſider and ſeek to aggravate things paſt, and finally how he is degenerated and falne to Pariſh matters, and to *build again the things he deſtroyed, thereby making himſelf a tranſgreſſor*: For we take no pleaſure to rake into mens infirmities, or to compare our ſelves unto them: for that the naked truth, in its own ſimple nature, with its inherent Excellency, and innate Property, will ſufficiently evidence it ſelf, and need not the ſlips and blackneſs of its antagoniſts to illuſtrate its purity and excellency.

But for things of a publick nature wherein the Truth is concerned, and may ſuffer, we ſhall not ſpare our Author, whoſe Principle of *Univerſal Redemption*, or to ſpeak plainly *Free-will* (a Principle Eſſentially one and the ſame with that of the *Quakers* and *Papiſts*) is worthy to be brought on the ſtage, and teſtified againſt, as derogatory to the Glory, Power, Grace, and Wiſdom of God; to the myſteries of the Goſpel and Election: A meer rational Religion, worldly wiſe, or rather carnal: a Religion that darkens the glory, ſplendor, freeneſs, and fulneſs of the New Covenant; ſhuts up the grace of it: A Religion that renders the blood and death of Chriſt, ineffectual without our merits: A Religion that runs counter to the whole ſcope, deſign, and Myſteries of the Goſpel: *For after that in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.* But we have not ſo learned Chriſt as this principle teacheth.

Now

Now probably by that time ſome have heard his name, they may be cenſuring and paſſing judgement on the whole of his Diſcourſe, ſuppoſing the energy thereof enervated, conſidering the ground they may have from what we have already ſaid. But neverthelefs we ſhall now proceed to take a view of the premiſes, and briefly touch what is of principal concernment therein, letting ſlip what is not needful to be anſwered to avoid Prolixity. And indeed although we are jealous, the Truth may ſuffer (as ſometimes a good Cauſe is, marred through the unskillfulneſs of its Advocates) through our deficiency; for that we cannot handle the matter with *excellency of ſpeech, or the enticing words of mans wiſdom.* Yet again conſidering the ſilence of the more Grave, Judicious, and Wiſe: and that *great men are not alwayes wiſe, neither do the Aged underſtand Judgement*; but that ſometimes it pleaſeth the Father *to hide theſe things from the prudent, and to reveal them unto Babes*, that from their mouth he might *perfect praiſe*; we are encouraged not ſo much to be gratifying our carnal Reaſon, which ſhould lay us under ſilence leaſt we ſhould betray our weakneſs and nakedneſs; as to be relying and caſting our ſelves on the Almightineſs and ſufficiency of God, and ſo to *ſpring forth* into publick view, ſubmitting our Diſcourſe unto the candid Interpretation of them that love Truth, for which however our affection ſhall be teſtified.

In the firſt place our Author in his ſecond *Querie*, (for there is nothing worth our Anſwer in the firſt, except the laſt Clauſe, and that we ſhall attribute, (as no doubt every knowing man will) to the Authors Ignorance of our Opinion, if it may ſo be called, and of its congruity with Scripture, and thoſe more pure ſtreams of Love and Truth that flowed in the firſt Centuries, or Primitive times, as alſo with what a *cloud of witneſſes* the Juſtice and Righteouſneſs of this Cauſe againſt which the Quereſt vanity argueth, is encompaſſed) exhibits the obſervation of *Tertullian, a few dark and obſcure places of Scripture, ought to receive expoſition agreeable to the current of Scripture*, and therefrom makes *Daniel* and the *Revelations* the ſubject of his Application. Now true it is, the Scripture is the beſt interpreter of it ſelf: but whether our Author has the minde of *Tertullian* in this, and whether his Application, that the Scriptures of the Prophet *Daniel* and the *Revelations* are dark Scriptures will ſtand, is the Queſtion; we know *Daniel* and the *Revelations* contain very profound Theological Myſteries, unto the explication whereof it is hard to attain, that a Prophetical line is drawn down therein through the greateſt Monarchies and Governments of

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the world, to the foot of Christs appearance, that therein the glorious, spiritual, visible Kingdom of our Lord Jesus Christ is abundantly asserted, and the Mystery of Iniquity, the kingdom of Satan and Antichrist unvailed. And therefore (we take it) the *Papists* and *Bishops* alwayes laboured to perswade the people those Books were hidden and sealed mysteries, and ought not to be looked into: but we suppose our Author, who would be thought to be so great an imitator of Christ (we wish it be not as zealous persecuting *Saul* was of *Moses*) would not be thought or accounted a *Papist*, or the imitator of them, although we finde him become the Advocate of their sophistry: but it may be it may be ignorantly, for we would take the best sense.

Now that these two Renowned Prophecies, and useful to the Church of Christ are dark Scriptures, we cannot subscribe to: is Christ dark? is the Scripture dark? if there be any darkness, 'tis in us (for the Prophecies *are as a light that shineth in a dark place*) and our carnal Reason, and corrupt understandings with which we darken the glorious brightness of the Scriptures. Two things are worthy of observation, touching the Book of the Revelation in particular.

1. That it is all taken out of the Old Testament, and is (as we may say) the very Marrow, Cream, and Quintessence of the Prophecies of the Old Testament than which, there is no Book in the Scriptures more glorious, precious, and useful; which being writ in Gospel times, is by so much the more clear then the Prophecy of *Daniel*. Now our Author in saying it is dark, concludes all the Prophecies to be dark; and how great a Friend to Ignorance he is in this, every one may easily judge. It may soon be perceived how large the proof of this point would be, and therefore we shall leave our Author to try it as we have done; for if we should give our selves a liberty in this Answer, we might probably tire the patience of our Readers.

2. Of all Books of the Scripture this seems to have preeminence in that the highest marks are set upon it; as first, a Blessedness to him that readeth, and those that hear the words thereof, and keep the things therein. *Chap.* 1. 3. But our Authour would rob us of this Blessing. Now if it be not to be understood, why is this encouragement laid down? But we must needs conclude, that as in order of time and place it is to be fulfilled, so something as addition of light in every generation will be unfolded by *the Lion of the Tribe of Judah*, Chap. 5. And it may be, the reason why our Author sees not so clearly as others on whom he would impose his ordinary light, is because he is not in the present work.

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2. The Angel commanded *John not to ſeal the ſayings of the Prophecy of this Book: for the time is at hand*, Chap. 22. 10. Now then if they be not ſealed, we may ſay with *Paul* (and if it aggrieve our Author, let him not blame us; for we would have him aſſure himſelf we have better thoughts of him) *If our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the mindes of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God ſhould ſhine unto them*, 2 *Cor.* 4. 3, 4. And 3. Chriſt himſelf *teſtifieth unto every man that heareth the words of the Prophecy of this Book, If any man ſhall adde unto theſe things, God ſhall adde unto him the Plagues that are written in this Book. And if any man ſhall take away from the words of the Book of this Prophecy, God ſhall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book*, Chap. 22. 18, 19. Theſe words would make a man tremble to conſider what a Divine ſtamp and Authority God has put upon this Book.

In the next place, we finde our Author in his third, fourth, fifth and ſix *Quéries*, deſigning and labouring through a ſeries of diſcourſe to perſwade, *that the Fifth Monarch men*, (as he improperly calls them) *in their practice, contradicteth the Doctrine and Practice of Chriſt, and his Apoſtles.*

His third Querie is, "Whether any interpretation of *Daniel* Prophe-"cy, or any other which contradicteth the plain and expreſs Doctrine "and practice of Chriſt and his Apoſtles ought to be admitted for "Truth, *&c.* And the Author anſwers in the Negative, and gives ſeveral reaſons for it, which (in our judgement) he might have ſpared to beſtow upon *Atheiſts and Ranters.* Now might our Author have ſaved himſelf this *Querie*, had he but admitted theſe rational conſiderations, ſince he ſeems to be ſo much for rational Intrepretation of Scriptures.

1. The practice of Chriſt will admit a two-fold conſideration, which ſerveth abundantly to manifeſt the end of his coming, 1. His conformity and perfect obedience to the *Law*, "That as by one mans diſobe-"dience many were made ſinners: ſo by the obedience of one many "might be made righteous, with the Righteouſneſs of Chriſt un-"to juſtification of life. And this was done in the firſt thirty years of his Life and Humiliation, wherein he obſerved *Circumciſion, the Jewiſh Sabbath, and commanded Sacrifice.* 2. His preaching the Kingdom of God from the time of his Baptiſme, unto his death, wherein that excellent and emphatical prophecy, *Dan.* 9. 27. had its

accompliſhment, the which *Period of time* contained the more pure Evangelical diſpenſation.

2. The Prophets when they Prophecied of Chriſt (as might be proved at large from the *Pſalms*, *Iſaiah*, *Jeremiah* and ſome of the ſmall Prophets, if not all, eſpecially *Micah* 5.) ſometimes joyned his firſt and ſecond comings ſo near in one, that there is no manifeſt diſtinction between the time of his Humiliation, and the eſtate of his Kingdom and Glory; but all is wrapped up together in a Divine Revelation of that profound and ineffable Myſtery, in which appears the wiſdom and variety of the ſpirit of Chriſt. And indeed ſometimes in one verſe, nay in one ſentence there falls an interval of many hundreds of years between the due accompliſhment thereof: As for example, in *Iſa.* 61 1, 2. the which Prophecy when Chriſt read, *he cloſed up the Book abruptly in the middle of the ſecond verſe, and gave it again to the Miniſter*, Luke 4. 19, 20. For the firſt part of the verſe was then fulfilled; but the other not yet accompliſhed. It is true ſometimes the Prophets ſpeak more diſtinctly of the firſt and ſecond appearances, and the matters pertaining thereunto or preceding, as *Iſa.* 42. *Chap.* the coming of Chriſt in the fleſh is reſpected from verſe 1. to verſe 13. and from verſe 13. to ver. laſt, the day of his power and wrath. And again, ſometimes when they ſpeak of the times of Chriſts Kingdom, they call it by way of eminency, *THAT DAY.*

Now it will be eaſie from hence to anſwer our Author thus; that interpretation of the Prophecies which ſeemeth unto him to contradict the Doctrine of Chriſt and the Apoſtles, may be moſt genuine and true: For the matter of the Prophecies (as we have obſerved) has chiefly reſpect unto *two periods of time*, and *the wiſe mans heart diſcerneth both time and judgement.* But now if he will confound altogether, and ſet Scriptures againſt Scriptures, the miſapplication of them may carry with it a ſeeming contradiction, although really there be none.

For 3. Truth in it ſelf is alwayes one in nature, though not in diſpenſation. And therefore the Scriptures that concern the paſſion and humiliation of Chriſt, and the paſſive, perſecuted, captivated eſtate of his Myſtical Body, muſt not be taken and oppoſed to the Prophecies that demonſtrate their Glory, Preeminence, Triumphant, Victorious crowned Eſtate, according to *Dan.* 7. 27. and *Rev.* 5. 10. which ſhews the Kingdom and Glory of that *Royal Nation* to be upon the Earth. Neither would we have our Author to think that the *Fifth-Monarchy*

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men are of so slavish, *Issachar*, or *Ass-like* a spirit, as to force a compliance and harmony between the blessed Prophecies, and an Effeminate Spirit.

But what will you say to our Authors fourth Querie, wherein coming closer to the matter in hand, he gives sentence against your practice by the general verdict of Scriptures: For that exposition of the Prophecies and *Revelation* of *Saint John* (by the way whence cometh this manner of speaking, *Saint John*, and *Saint Paul*, of prefixing Attributes before Christians names? Is it Christs or the *Popes* Dialect, who cannonizes Saints, and institutes their Invocation) whereon you ground the lawfulness of private Persons, [*Kings and Priests* saith the Scripture, but certainly our Authors morosity seems to wrest and abuse his Judgement] running into Arms, &c. is directly contrary, &c.

Our Author is so well conceited of the infallibility of his own apprehension, that he seems predetermined against all those that shall but question the Authority of his Arguments. Notwithstanding we are of opinion it would be hard for him to give an impartial sense and explication of that Doctrine which Christ preached, *Luke* 22. 36, 37. and not answer himself. But how he will evade the emphatical sense and demonstration of the Prophecies, (as *Psal.* 110. 2,3. *&* 149. 6,7,8,9. *Isa.* 13. 1, 2. *Chap.* 60. 5. *&* 62. 10, 11, 12. *Dan.* 2. 34, 44, 45. *Chap.* 7. 18, 26, 27. *Micah* 5. 7, 8. *Rev.* 13. 10. and the 15. *&* 16. *Chapters*, wherein we have a Propheticall History of all things that shall be done in the world until the *appearance and Kingdom of the great God and our Saviour Jesus Christ*) comes not within the verge of our apprehension, or sphere of our imagination. Nor yet seemeth it a thing possible with us, how our Authors best Logick and Rhetorick, were he a more exquisite Sophister then we think him to be, could defend him from that great command, *Rev.* 18. 4, 5, 6. but that he must be forced to acknowledge *to the glory of God*, *that true and righteous are his Judgements*, seeing *it is a righteous thing with God*, *to recompense tribulation to them which trouble us.* And certainly if Prophecy, Doctrine, and Precept may signifie any thing with our Author, here is matter enough to press down the levity of his Arguments; if withal a candid consideration of the three general Proposals may take place, and put him upon a way how to reconcile Scriptures, that that saying of Christ to the *Sadduces* be not verified in him, *Ye erre, not knowing the Scriptures.*

Now it will be a thing needleſs, and beſides the purpoſe of our Diſcourſe, that we be not accuſed of tautology to ſpeak any thing to the fifth Querie, but we ſhall a little animadvert on the ſixth: As when the Author ſpeaks of the Precepts and Examples of Chriſt and the Apoſtles to be practiced and commanded upon a *moral Reaſon*, it is worth taking notice of. For indeed it ſeemeth to us, that he is ſo much for Morality and Reaſon, that he thinks no Religion above it. Indeed we muſt confeſs the Law (*i. e.* the Decalogue) was founded on morality, and not one of them but might be demonſtrated by a moral Reaſon: *for the Gentiles which have not the Law, do by nature the things contained in the Law*, Rom. 2. 14, 15. But what Reaſon can be given for the Goſpel? can the moral man diſcerne the things of the Spirit of God, 1 *Cor.* 1. 21. They are not rational as you ſuppoſe, but fooliſhneſs, 1 *Cor.* 2. 11, 12, 13, 14, 15, 16. We would fain know what moral reaſon that Goſpel Precept you hint, *p.* 2. *Whoſoever ſhall ſmite thee on the right cheek, turn the left*, is grounded on? You too much exalt reaſon above the Grace, ſimplicitly, and ſpiritual nature of the Goſpel.

As for our parts we are of the ſame opinion with our Author, that the Goſpel Inſtitutions and Ordinances of our Lord Jeſus Chriſt are not to ceaſe until he *appear the ſecond time* (perſonally) *without ſin unto ſalvation*; not unto judgement, or final doom, the ſenſe our Author puts upon, *Heb.* 9. 28. But when he would thence infer, *the mean time is the time of Saints ſuffering*, &c. therein we cannot acquieſce, but muſt diſſent from him. For we cannot diſcern any thing of weight in his Allegations, which may conduce to make up ſuch a concluſion. Firſt, our Author argueth, "The Precepts of Chriſt laſt as long as this world, or until his coming to Judgement, unleſs we will allegorize the Scriptures, or abuſe them with the Quakers, and fancy another appearance before his ſecond, thereby making that the third. As for the *Quakers* notions we look on them as colluſions; and whereas he ſeemeth to place the appearance of Chriſt at the laſt judgement, we humbly conceive, if he ſo intend, he miſſeth the mark: for we are to place his ſecond and laſt appearance at the times of the *reſtitution of all things*, which cannot be the day of Judgement in a ſtrict ſenſe, according to *Acts* 3. 20, 21. 2. Chriſt himſelf placeth his appearance in that interval of time betwixt the *ſixth* and *ſeventh Vial*, *Rev.* 16. 15. on which enſueth one thouſand years before the laſt Judgement, *Rev.* 20. And indeed if we conſider but the *ſubject* of that vial, and the dreadful effects of it, the Angel of it can

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be thought to be no other than Christ himself: And if the Author be desirous to understand the sweet harmony and sense, this beareth with the Scriptures, we shall refer him to a Discourse, *Treating, in some Thesis, or general heads of the Restoration, and thousand years, mentioned in the* APOCALYPS. But now should we grant the Author his own sense herein, we cannot conceive how it should make for his purpose: for is Christ divided? or are the Scriptures subject to the like humane frailties, and contradictions, as the writings of men? Put that 16. of the *Revelations* into the scale of an impartial and unbyassed Judgement, and let us thus argue; if Christ appear not until the *seventh Vial* or the battle of *Armageddon*, which we take it is called *the great day of God Almighty*, because of Christs appearance, then who must pour out the first *six*? And if the subject of them be Terestrial Thrones and Empires, &c. how will it consist with such a passive, suffering, and complying spirit as our Author speaks of; *Christ must sit at the right hand of the Father until all his enemies be subdued:* but who must do it, if not *the rod of his strength out of Zion?* we could instance in many particulars, did we not study contraction. 2. The Author puts the question, *Is there any time set, &c. how long men shall be subject to Magistrates?* There is an active and there is a passive subjection to Magistrates: In the first sense the Saints ought to be subject to none but Christ, accounting all others intrenchers on his Regal Authority and Empire; in the second they are subject to Magistrates for a time; else what mean the mystical numbers of *Daniel* and the *Revelations*, which shew the *Period* of the Saints sufferings and captivity: in *Rev.* 11.12,13,14. *Chapters*, we have a description of the *three grand Periods of time* of the *New Testament Church*, unto which all the three parts of the *Revelation* are directed, as is well observed and learnedly treated on by a *German D. D.* in his Boook called *Clavis Apocalyptica*. The first containeth *Regnum draconis Ethnicum*, the kingdom of the *Dragon*, under the Heathenish *Roman Emperors* until *Constantine*, wherein bloody persecutions was set on foot against the Church, which nevertheless retained its Primitive purity of Doctrine Discipline and Order, *Rev.* 12. 1, 2, 3, 4. The second comprehendeth, *Vicariatum draconis Antichristianum*, the Lieutenantship of *Antichrist*, wherein *the holy City is trodden under foot, the name of God blasphemed, and the Saints persecuted*, 1260 *years*, and the station of the Church is in the wilderness, *Rev.* 11. 1, 2. *Chap*, 12.6. and 13. 5, 6, 7. In this *Period* the work of the Saints is to bear a continual

Teſtimony againſt the Government, Idolatry, Blaſphemies, Uſurpations of Antichriſt, and indeed againſt his very being, according to *Chap.* 11. Then followeth the *third Period*, which bringeth *Statum Eccleſiæ tranquillum*, the peace and quiet of the Church, taking its *Epocha*, or beginning from the riſe of the witneſſes, *Rev.* 11. and from the appearance of the Lamb on *Mount Zion* with his hundred forty four thouſand, a ſtate oppoſed to the ſtation of the Church in the Wilderneſs, *Chap.* 12. taken from the Hiſtory of *Iſrael*, who coming out of *Egypt*, wandered in the Wilderneſs before they came to Mount *Zion*. In this Period the Church ſhakes off the Yokes and Tyranny of Antichriſt, wars upon the Beaſt and overcomes him, and in the end gets the victory, and perfects her conqueſt, *Chap.* 13. 10. *&* *Chap.* 14. upon which enſueth the appearance and Kingdom of Chriſt, the world being firſt ſubdued in a great meaſure by the Saints. And unto this *Period* are we to refer thoſe Prophecies of *the Stone*, Dan. 2. *of the four Carpenter*, *Zech.* 1. 18, 19, 20, 21. *of the ſeven Viols*, Rev. 16. But to ſpeak particularly of theſe things would require a Treatiſe it ſelf.

Now our Author having put the Queſtion, by and by anſwers himſelf; *It is true* (ſaith he) *there cometh a time when the Saints ſhall judge the world, binde Kings in chains, rule over Nations*, Rev. 2. 26. *but it is the reward of overcoming, &c. and you catch the reward before you have done the work.* Not ſo; you adde unto the words in the ſecond of the *Revelations*, and the binding of Kings in chains is not the reward of overcoming, but the work of overcoming. It is true, to judge the world, and to rule over Nations is a Reward, a Royal Crown and Priviledge which muſt needs be the reſult of the firſt. But then, if they muſt binde Kings, execute Puniſhments and Judgements, &c. how can they at the ſame time be obedient to them? Certainly any man will conclude this is but lame reaſon, and a wilde inference as our Authour in another place taunts that burning light he throws his water on.

3. He wreſts the words of the Apoſtle *James*, *Chap.* 5. 7. "Be patient "therefore Brethren unto the coming of the Lord, unto a corrupt ſenſe, that the judgement of the Apoſtle *James* is, that the mean time is the time of Saints ſuffering, &c. But here he might have remembred that the great effect and triumph of the patience and faith of the Saints is the captivating and killing of the Beaſt, *Rev.* 13. 10. and yet there is need of patience to the end, elſe what meaneth the *watch-word*

of

of Christ, *Rev.* 16. 15. But it doth not thence follow, that the same sufferings is universal until the Personal Appearance; for that would destroy the sense and harmony of the Prophecies. And indeed let not our Author, as the manner of some is, condemn the use of Prophecy, but consider that word, 2 *Pet.* 3. 1, 2. which commends the use of Prophecy and Precept together, with *Rom.* 1. 2.

But lastly, our Author instances *Col.* 3. 4. *When Christ who is our life shall appear, then shall ye appear with him in glory*; "Then, and not till "then, for in the mean time they are dead, and their life is hid. Now "how are they dead and their life hid if they must pull down Princes, "and be the Earth Governours. The Apostles sense in this Scripture is plain, *When Christ our life*, 1 Cor. 1. 30. *shall appear*, Heb. 9. 28 *then shall all the Saints come with him*, according to *Zech.* 14. 5. 1 *Thess.* 4. 14, 15, 16, 17. *Heb.* 12. 23, 24. *Rev.* 19. 14. *Chap.* 21. 10, 11. and many other Scriptures; because the Saints cannot be glorified without Christ, and Christ will not be glorified without them: *For he will be glorified in his Saints, and admired in all them that believe*, 2 *Thess.* 1. 10. *John* 12. 26. since he dyed for them to purchase them this Royal Inheritance, *Rev.* 5. 10. And this word is spoken by the Apostle for the consolation of the Saints, that we might know this that death and hell cannot deprive us of our portion; but it is all one whether we sleep or wake, live or dye, *we shall live together with him*, 1 Thess. 5. 10. Neither shall we which are alive prevent them which are asleep, nor they us. But now for the Authors inference or application, it seems to be tinctured in *Ignorance the mother of Obedience*. "How are they dead, and their "life hid if they must pull down Princes and be the Earths Governours? Why, we will tell you how; cannot a Saint be dead to the world and sin, and Christ be his life, and at the same time pull down Princes? Cannot a Christian be a Souldier, or a Magistrate a Saint? Nay, rather none but such as are dead and their life hid, are fit for Magistrates, through whom we may expect the great end of Magistracy answered, 2. *Sam.* 23. 3, 4. and none but such are fit to follow the Lamb in a Work of so high a nature to have Preminence and Grandour.

But certainly the cause of our Authors ignorance and errour in point of these four last Queries lies here, in the non-observation of that distinction we have in *Dan.* 2. between the Kingdom of the *Stone*, and the Kingdom of the *Mountain*, which was severally typed out in the Kingdoms of *David* and *Solomon*. But looking that the Kingdom of

Christ

Christ is to be reckoned from his personal appearance, and that the general current of Scripture holds forth a captivated persecuted estate of the Church until his Kingdom; runs himself on this Rock like to an unskilful *Pilot*. For he should consider this, that the Stone smites the Image, the Saints sit in Judgement, take the Kingdom, *Dan.* 7. and pour out the Vials, before Christs Personal appearance; *that his Dominion be from Sea to Sea*, his Empire Universal over all People, Nations, and Languages; and *the Kingdom, and Dominion, and the greatness of the Kingdom under the whole heaven be given unto him.* And how irrational and erroneous a thing is it to lengthen out the Saints Captivity and Persecutions unto the utmost pinch of time, even Christs appearance, when we finde them before in the Seat of Authority, Ruling Nations and Kingdoms, casting down the Thrones and Scepters of the Nations, binding Kings and Emperors, pouring out wrath upon the very Seat of the Beast, having ruined his out-works and skirts, &c.

Our Author having hitherto struck at the use of the Scriptures by endeavouring to render them dark which afford us greatest light in these things, and at the practice of the *Fifth-Monarchy-men* in general, applies himself now more particularly to quench the light of the Doctrine of the *Stones Kingdom*, and to cloud and darken its serenity with the imperfections of its advocates. So that he omits nothing which might render his discourse formidable.

And therefore a word unto the Reversion thereof, in particular respecting brevity, as it may be referred unto five heads. 1. "The time "of the Fifth-Monarchy you mistake. 2. Christs Servants must not "fight. 3. The Stone, *Dan.* 2. is Christ and the house of *Israel*. "4. The destruction of the Whore of *Rome* is by the ten Horns, and "not the Saints as Saints. 5. The persons are deficient in Quali-"ty, *&c.*

Before we enter this theam that we be not rendred obnoxious to the prejudicate censures of men that love not the Truth, through the misrepresentations of some; we shall summarily lay down *A System* of the *Foundation Principles* of the Government of the *Stones-Kingdom* before the personal appearance of the King, according as they are stated and proved in a Book called the *Fifth Monarchy*, &c. Although we are not able to embellish them, to render them lovely, nor in the prosecution thereof, to tune our spirits near to that pitch of heavenly melody, as did the sweet Psalmist of *Israel* when he spake of these matters con-

concerning the King, whose heart did boil, and his tongue was as the pen of a ready writer.

LEGISLATOR.

1. That Christ Jesus the Lord be publickly owned and universally submitted unto, as onely Lord and King, in whom resides (by right of Birth, Decree, Election, Gift, Inheritance, Purchase, Covenant, Oath, Promises, and Conquest) the absolute and sole *Law-making Power*: from whom as the Head, all Power, Rule, and Authority in Church and State is to be derived in opposition to every other Title.

LAWS.

2 That the *Laws* and *Statutes* of this great King and Supreme Lawgiver, as they are recorded in the Scriptures of the *Old* and *New Testaments* remaining in force since his death (which is a *Golden Rule*, full of wisdom, harmony, equity, and perfection, which contains excellent things touching counsels and wisdom, and yet are plain, easie, and short) be the declared Laws of this Nation, in opposition to the Heathenish, Tyrannous, Intricate, and Popish Laws yet in force among us, which enrich their Advocates with the spoils of the people, and therefore cease to be binding: for *salus populi suprema Lex*, the safety of the people is the supreme Law.

And therefore for the *Trophies of Victory*, we would have the Lawyers Gowns hang'd up in *Westminster-Hall*, and all their Law Books burnt together in a most publick manner by the hand of a publick Executioner; that at last the *Norman*-yoke might be broken, and the Nation might therein triumph over that great *Leviathan*, and these caterpillers: for it is an Interest inconsistent, destructive, and heterogenious to and with an equal and well governed Commonwealth, as is excellently well proved in a Book called, *A Plea for a Commonwealth*, which indeed in other terms, is the *Fifth-Monarchy*, or *Commonwealth of Zion*. And that interest that must prey upon the rest, is not fit to live in a Commonwealth; and therefore must be cut off as an useless, superfluous, or gangrenous member of the body Politick, for they are an abberation in its nature; neither can its parts consist in a due symmetry with such prodigious tumors.

ADMINISTRATORS.

3. That the people most read and best practicers of this excellent and perfect Law, such as are eminent for godliness, and wisdom, *able men, men of Truth, and of known integrity, fearing God and hating covetousness*, and no other, be chosen out to the administration thereof under Christ.

This is the *New Foundation* (in respect of its modern Promulgation) of Government on which these Nations can onely be firmly settled in peace and tranquillity, wherein they can onely be truly happy, and flourish in the fruition of that for which their blood and treasure has been spent: For no other Foundation can secure Property from the inundation of tyranny, nor secure the undoubted immunities of a poor bleeding distressed Nation, which is violently driven and tossed with the tempests of mens ambition, as a ship without an anchor. So that that Scripture is most truly fulfilled in us, Hab. 2. 13. *Behold is it not of the Lord of Hosts, that the People labour in the very fire, and weary themselves for very vanity?* Counsel contrive, and build; use the hand of the chiefest *Architects*, and nothing will stand for two reasons. First, Because *they build us with blood and stablish us with iniquity*, verse 12. 2. There is knowledge of better and more glorious things, *ver.* 14. But that Scripture is in part, and will be more fulfilled in us, *Ezek.* 21. 27. So that it is become most evident, that there is no shoulder but Christs will bear the Government from sinking into Anarchy, Blood, and confuon, *Isa.* 9. 6, 7. as our manifold Changes and Revolutions do abundantly witness; insomuch, that our Author, and men of his Principle had need to be of most pregnant wit how to turn fast enough, to serve one Interest to day, and another to morrow. Nor yet in our judgement is the ten penny servants of the Commonwealth either called or quallified to bear the Sovereignty, or wear the Crown of *England*, the Diadem of Regency. Alas! as the *Grecian* and *Roman* Monarchies were torn in pieces by cruel Civil Wars and Forreign Invasions, when once their Pillars fell, such as *Alexander*, *Theodosius* the Great, &c. who by their Splendour and Majesty supported their dying Interests; so will this flourishing Commonwealth become a prey to its enemies, unless the Pillar of Christs Government bear it up.

And verily the Government of the *Fifth-Monarchy* is in it self so happy, that the well being of every individual Interest is involved in it, which hitherto has suffered abortion through the miscarrying womb of former and present Governments. And therefore the Psalmist invites the Nations to gladness, *O let the Nations be glad and sing for joy; for thou shalt judge the People righteously, and Govern the Nations upon Earth. Selah. THEN SHALL THE EARTH YIELD HER ENCREASE*, and God even our *OWN God shall bless us. God shall bless us, and all the ends of the Earth shall fear him*, Psal. 67. 4, 6, 7.

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It is also of so universal concernment, that we have a triplex witness unto its desirableness; all the Angels, Saints, and Creatures were heard saying, *Worthy is the Lamb that was slain, to receive Power, Riches, Wisdom, &c.* Rev. 5. 11, 12, 13, 14.

But we fear we have transgressed in our digression; and therefore we shall now return to our Anthors Discourse, which being called *Water*, puts us in minde of that excellent History of *Elijah*, who to manifest the power of God, poured out so many barrels of water round the Sacrifice, which the fire licked up: and we hope the truth will lick up the Authours twenty Queries, as the fire would do so many pots of water.

In the seventh and ninth Queries our Authour argueth from *Dan.* 7. 21. & *Rev.* 11. 15. "How vain a thing is it to expect the Kingdoms "of this world to become Christs, till he come in the Clouds of Heaven, "and the Ancient of Dayes with him? How vain a thing is it to ex- "pect the Fifth Monarchy of our Lord Jesus Christ till after the first "Resurrection?

If the Author had well informed himself of the truth of the matter, whether any such thing was asserted, he might have spared so much Ink and Paper by reading that *Apocalyptick Discourse of the Thousand Years*, together with the *Grand Controversie of the Times touching Political Government and Laws, &c.* wherein he will finde those persons, the chief object of his Discourse, to be of one minde with him in this. But what of all this? How doth this contribute to the Authours purpose? The Thrones must be cast down, *Dan.* 7. 9. and Antichrist must be destroyed as well in his Civil Rule and Empire, as in his Doctrine and Worship, his Religious and Church concerns, wherein under the vail of Christs coverings he has made merchandize of slaves and souls of men, *Rev.* 18. 13. And it is neither irrational, rash, nor erroneous to say, this must be before the Personal Appearance.

I but, saith our Author, Querie 11. *this is the work of the ten Horns, not of Saints as Saints, Rev.* 17. 16.

It is here to be observed, that the Prophecies proceeding from an infinite spirit are full of harmony with themselves, and whosoever will take on him to give an interpretation thereof, must look he destroy not that harmony, which he must still steer by as a fixed Star, or the Pole-Artick, to which his Compass points, unless he will run himself on rocks and shelves, and be swallowed up in the gulfs of errour, and depths

of Satan, or periſh in the quick-ſands of a deluded fancy: for the thing controverted hath not the ſingle witneſs of one of the Prophecies; but is ſpoken of in them all, *Acts* 3. 21.

Now if our Author have hit it here, his Querie is neither raſh nor unadviſed; but if he has over-run his courſe, we ſhall finde him here, by a jar and breach in the Harmony of the Prophecies. If therefore the *ten horns* (*i. e.* the Powers of Antichriſt, and the Kingdoms of the Beaſt, that receives the Power, Seat, and Empire of the *Dragon*, the Devil) be the inſtrument that deſtroys Antichriſt, then is the Stone, *Dan.* 2. the ſanctified one, *Iſa.* 13. the four Carpenters, *Zech.* 1. the two witneſſes, *Rev.* 11. the one hundred forty four thouſand redeemed, guiltleſs, and faultleſs ones, *Chap.* 14. and the ſeven Angels cloathed in pure and white linnen, and their breaſts girded with golden girdles, *Chap.* 15. which pour out the vials, *Chap.* 16. Then (we ſay) are theſe the *ten horns*, for all accompliſh one work; and if the work be the ſame ſo is the inſtrument.

And therefore how vain (to pay the Author in his own terms ſince he layes himſelf ſo open,) a thing is it, to think that Satan ſhall deſtroy the Devil, or Antichriſt himſelf? he cannot have a better anſwer then Chriſt gave his Brethren the *Phariſees* to the ſame Argument, *Matth.* 12. 24, 25, 26. Nay but how much more abſurd a thing is it for our Author to ſay that Chriſt and the Houſe of *Iſrael*, *Querie* 10. is the *ten horns*? ſo much his conſequence will make: for Chriſt and the Houſe of *Iſrael* is the Stone, *Dan.* 2. and that Stone breaks the Image, and deſtroyes Antichriſt, ſo doth the *ten horns*, therefore Chriſt and the houſe of *Iſrael* are the *ten horns*; but the Author hath conceived a fond opinion and void of reaſon: for the *ten toes* of the Image, *Dan.* 2. which the Author thinks Chriſt and the Houſe of *Iſrael* breaks in pieces, and the *ten Horns* of the Beaſt, *Rev.* 17. are one and the ſame. Therefore ſhould the Authors ſenſe be granted, he contradicts himſelf moſt palpably in his *tenth and eleventh Queries*. For how can the *ten Horns* deſtroy the Whore of *Rome*, when Chriſt and the Houſe of *Iſrael* has deſtroyed them, and they have no entity or being.

And if we may a little digreſs, ſince we have ſpoken of the Authors *tenth Querie*, wherein his ſenſe is, that Chriſt and the Houſe of *Iſrael* are the Stone; did we conceive that any man could imagine from rational or Scripture grounds, that *Iſrael* or the ten Tribes which were, carried into captivity long before that Prophecy of the ſecond of *Dan.*

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was made, and it is now hard to determine or finde where they are, and whose coming in is noted to be under the *sixth vial*, *Rev.* 16. 12. should contrary to that Prophecy, come into *Europe* to destroy the *ten Horns*: for the *ten Horns* are cut off, and broken under the first *five Vials*, and not a word spoken of *Israel* all that while, for they come not in till after these transactions pass the stage. We say, could we imagine any would so affirm, considering these Prophecies, we would not spare our ink and paper.

But certainly our Author manifesteth much ignorance in the prosecution of this point in his *tenth and twelfth* Queries. In his *tenth* he makes the Stone to be Christ and the House of *Israel*, In his *eleventh* the instrument to be Antichrist? But why Christ and *Israel*? *Why the same work that the Stone doth*, Dan. 2. *the same* Israel *doth*, Isa. 41. 14, 15, 16. Zech. 12. 3. Here the Author should have understood the difference between *Old* and *New Testament* phrase: it was a familier thing with the Prophets who were under the *Old Testament* Dispensation, when the Jews were the onely people of God, and the Gentiles not so much as spoken of in that sense, to observe a phrase and dialect suiting the Jews Religion and Worship. And this difference may be clearly seen in *Ezekiels* and *Johns* Descriptions of the *New Jerusalem*; what variety and difference is there? *Ezek.* 40. *Chap.* to the end of his Prophecy, *Rev.* 21. and 22. *Chapters*.

"But are the Gentile Christians (saith our Author, *P.* 7.) called "the Sons of *Levi*, Sons of *Jacob*, &c. Here again he should have considered, *he is not a Jew now which is one outwardly, but they are Jews which are so inwardly, &c.* Rom. 8. 28, 29. There is no difference in Christ, &c. *Chap.* 10. 12. *Gal.* 3. 28. *Col.* 3. 11. Yet we observe a distinction sometimes in the Prophecies.

Again, the Author, *Querie* 12. would have the one hundred forty four thousand, *Rev.* 14. and the one hundred forty four thousand, *Chap.* 7. to be one and the same, and both to be the Jews, to prove that the Stone is not the Gentile Christians as we say (we confess if we had said, they are not the Mountain, *Dan.* 2. or part of it, the Author had had the better: but if the little Stone be the Gentiles, then the coming in of the Jews must make up the Lords Mountain;) but the Jews as he conceives: in which he discovers his ignorance in the *Revelations*. For the proof of this, that they are not one and the same, nor belong to

one time, we refer the judicious Readers to worthy *Tillinghasts* Treatise upon the Witnesses, *p.* 110, 111, 112, 113.

But to return to our Authors Argument of the *ten Horns*, as it manifestly contradicts and destroyes the sense and harmony of the Prophecies; so is it against reason to think, the old Serpent, that grand Politician, and Quintessence of craft and subtily, should now at last cut the nerves of union, and let out the vital spirits of his own Kingdom through intestine flames. Besides we shall be hardly perswaded to think that the Lord Jesus Christ our Sovereign and Saviour will adventure (speaking after the manner of men) so blessed and so great a cause wherein his chief concernment lies, in such an old and rotten bottom: nor doth it at all become the nature of the work which is spiritual, to commit the management of it to prophane hands. But certainly the greatest *Piety* and *Sanctity* becomes the followers of the Lamb.

It seemeth evident unto us from the foregoing Premises, that by the *ten Horns*, we cannot understand Christ and the Jews (for if they are not the Stone, neither are they the Horns: nay, we suppose, yea, presume, our Author upon second thoughts will not assert it.) Nor yet the Powers of Antichrist and the Beast, or those Kingdoms and Nations as he is estated in them by primogeniture. And therefore it must needs follow, that we look another interpretation to put upon the 17. of the *Revelations*: for when the Angel speaks of the *ten Horns* in this 16. *ver.* they are not to be taken or understood in their estate of dependancy on the Beast, or in their wonted predicament of relation; but in an estate of Independency, as subjected and converted unto Christ: for all his enemies must some be converted, others destroyed, and the rest subjected.

We confess, when he speaks of the *ten Horns* in *ver.* 14. we are to look on them in their dependency on the Beast according to *ver.* 13. and therefore they make war against the Lamb. But how at one and the same time they can be said to make War for him, and against him; or how we are to interpret them one and the same in these two verses, when as they are necessarily engaged in the quarrel against Christ, as they are the Horns of the Beast; we understand not. For certainly these words [*The Lamb shall overcome them: for he is Lord of lords and King of kings, and they that are with him* (not the ten Horns, ver. 12.) *are called, and chosen, and faithful*] coming between quite alters the nature of the case; those that before were for the Beast, are now for the

the Lamb, upon the account of his being *King of kings*.

And therefore now when the Author hath ſaid all that he can, we think we may now ſtand upon dry ground from all his waters, and make up our concluſion. If therefore the ten Horns, *ver.* 16. cannot be the Jews, nor the dependent Horns of the Beaſt; it muſt needs follow that they are the Remnant of the Gentile Saints, *who have not worſhipped the Beaſt, becauſe their names are written in the Book of Life of the Lamb, &c.* Rev. 13. 8. For theſe *ten Horns* are the ſame with the Stone, *Dan.* 2. who getting the Victory, have ſuch an influence upon the Nations, that whereas they formerly puſhed at Chriſt and the Saints, now they puſh at the great Scarlet Whore; and yet are *ten Horns*, that is Powers made formidable for Chriſt.

And now ſhould we return to the firſt head from whence this Diſcourſe ſprang, namely the ſeventh and ninth Queries. It is evident enough, that although we place not the glorious, univerſall, mountain Kingdom of our Lord, on this ſide the Perſonal coming, and firſt Reſurrection, according to *Rev.* 20. Yet the Saints being before that *to lift up a Standard*, Iſa. 62. 10. and *to gather unto Chriſt as Sovereign and Captain General of their Hoſts*, Pſal, 50. 5. Gen. 49. 10. and Antichriſt being (as we ſaid before) to be deſtroyed, and the Nations ſubjected one by one, not all at once; what evil conſequence can there be in this? That ſince things muſt not be left void and without form, the Nations may be ruled by the Laws of Chriſt, and founded on the Government of his Kingdom, *That the Mountains may bring peace to the People, and the little Hills by Righteouſneſs*, Pſal. 72. 3. And the Judicature and Rule of Saints being preferred, Iſa. 1. 26. *They ſhall ſet up Nobles of themſelves, and Governours in the midſt of them*, Jer. 30. 21. And this is the firſt part of the *Fifth-Monarchy* which we expect before the Perſonall Appearance and firſt Reſurrection, to perfect theſe two great ends, of *caſting down Thrones, and founding the foot of Nations on the Rock of Peace and Truth.*

Now therefore (becauſe we ſhall haſten to a concluſion, ſince we are already drawn out beyond our bounds we firſt propoſed to our ſelves) as for what our Author ſaith, Querie 8, 13, 15, 16. he doth but beg the Queſtion, unleſs he can firſt prove from the Scriptures, that not the Saints, but another Inſtrument ſhall deſtroy Antichriſt; we ſhall therefore paſs over his Arguments in the two firſt as of no value, and ſtudy

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for ſelf-denial againſt his virulent detractions in the two laſt, that we render not evil for evil, &c.

But now we are come to our Authours laſt refuge in his 17, 18, 19, and 20. Queries, wherein he pleaſes himſelf to finde fault with the Inſtrument, wherein he might have remembred whoſe imitator he is, *Zech.* 3. 1, 2, 3, 4, 5. the pattern of Satans projects and accuſations againſt the poor Saints for their filthy garmens, which is their burthen under which they groan, and travel with bitter pangs; not that he delights in holineſs, but burns in malice. And here our Authour caſts up much mire and dirt; but he ſhould have remembered, it is the very nature and property of Love *to cover a multitude of faults and ſins*, Proverbs 10. 11.

What ſhall we ſay to theſe things? Shall we ſeek our own Juſtification? Nay rather, ſince the blood of Jeſus has indemnified us from the guilt of ſin, ſhall we not ſay our *Judgement is with the Lord, and wait for his ſalvation*, when he *will bring forth our Righteouſneſs as the Light, and our Judgement as the noon-day, and open us a fountain for ſin and for uncleanneſs*, Zech. 13. 1. and (according to the promiſes that concern theſe laſt dayes, *exceeding great and precious*) ſend us *times of refreſhing, and blot out our iniquities IN ONE DAY, ſo as none ſhall be found*, Acts 3 19. Zech. 3. 9. Micah 7. 18. Jer. 50. 20. We will not hide our ſins, nor cover our iniquities with the *fig-leaves* of vain excuſes; but we will confeſs and ſay, *Unclean, unclean*, remembring Prov. 28. 13. *He that covereth his ſins ſhall not proſper, &c.*

As to our Authors ſenſe, *Querie* 17. "Touching the extraordinary "qualification of the inſtrument, which being our judgement, muſt "either bewray the intemperate opinion we have of our own good-"neſs, *&c.* or elſe publiſh to the world we are not the men, *&c.* Here we ſhall leave our Author with three Conſiderations. 1. *God hath choſen fooliſh, weak, and baſe things, and things that are not to do his work by, to confound the wiſe*, &c. Whence it cometh that the work of Chriſt is alwayes a Stumbling-block and Stone of offence to the world. *Doth not the poor receive the Goſpel?* hath not converſion been with the *Seperates, and not with the* National Cleargy? as now the Doctrine of the Kingdom is moſt effectual unto the converſion of ſouls: A Doctrine that carries the greateſt and deepeſt ſenſe, power, conviction, ſweetneſs, that brings greateſt comforts and peace, that opens moſt the New Covenant, reveals moſt of the Riches of Love that flows in ſtreams

Streams of Blood from a pierced and bleeding Jesus; and yet published by a poor illiterate mechanick people. But *who can reply any thing against God?* 2. It was one great accusation the *Pharisees* had against Christ, the Publicans and Sinners followed him, and he received them, *Luke* 15. 1, 2. And indeed if we glory in any thing, it must not be in the wisdom of this world, but *in the hidden wisdom of God*: for we may say, *Where is the wise?* the States-men and great Politicians? *Where is the Scribe*, the learned and cunning Lawyer, the Idols and Oracles of Law? *Where is the Disputer of this world?* the Sophisters, that with their Art can make the truth seem errror. 3. *John Baptist* that extraordinary Person was in the Desert until the time of his shewing to *Israel*, but all that time waxed strong in Spirit, *Luke* 1. 80 The glory, holiness, shining beauty, and excellency of the Lambs followers will never be conspicuous unto the world untill the time of their shewing, *that is*, till they be on Mount *Zion* with the Lamb, *Rev.* 14. 1. But they will be as fire under ashes, as pearls in dunghills, as gold among the pots, as treasures in earthen vessels, obscured in the holes of the Rocks and secret places of the stairs: *But who can lay any thing to the charge of Gods elect?*

Querie 18. "Is height of confidence, boldness to suffer, sense of "comfort, any argument alone of being in the truth? There is a carnal confidence, a diabolical confidence, and a Christian confidence which is accompanied with filial fear and joy. Now in this there is an Argument as the Apostle saith, *Phil.* 1. 28. *And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.* But as our Author saith well, *we must build on the never erring word of God*, he addes *Rationally Interpreted*, he should have said, *Spiritually and Evangelically* interpreted. But he might have made his discourse shorter by this Querie, unless he can prove our assurance to be carnal, or deviliſh, as of those that are under a spirit of delusion, as we assent with him the *Quakers* are.

And now when our Author, *Querie* 19. according to the common calumniations and slanderous reports of the proud, and them that are at ease, stick not to throw the reproach of *Munster* upon the *Fifth-Kingdom-spirit*: for when he asks whether this spirit and that be not all one, he implicitely and covertly affirms it, as his application manifests; when we say our Author thus disburdens his bitter waters, he should have weighed with himself, That Satans method is to forestall

the work of God by his Agents or Instruments, thereby to render it uggly, that the world may pass sentence upon it when indeed it comes, although in its own time, having taken up beforehand through the practices of Satan an extra judicial opinion touching the same; as the old *pagan Roman* Policy was to cloath the poor harmless Christians in Bear skins, that their dogs might tear them in pieces, which otherwayes had a greater tincture of humanity then the executors of such unparalell'd cruelty. And verily it was the great unhappiness of that people, the *Anabaptists of Germany* (by that name distinguished) to be so far given up of God and left to such presumptuous sins. But truly we are sorry our Author hath necessitated us to so particular a crimination, lest we should be thought to cast any reproach upon our Brethren of that form; it being against our judgement to seek our exoneration by others infirmities, or abberations.

As for this 19 *Querie*, there is nothing of sound Argument: for although our Antagonist seems to be much acquainted with the *Munster spirit*, yet will it be hard for him to prove the *Fifth-Kingdom spirit* the same. And therefore *we will not darken counsel by multitude of words*; but pass it, onely let the Author take notice, that when he saith, *Do you open the Pulpit to common men of all Trades*, &c. we could lash him for his Apostacy and contradiction of his own practice, and principle, &c. But this is the old Prelatical persecuting strain. What? doth a trade make a man uncapable of preaching Jesus Christ? let our Author read, 1 *Cor.* 14. 29, 30. what was *Paul* and the rest of the Apostles? were they Doctors and Scribes of the Law? what was many of the Martyrs and Seperates? But our Author is become Advocate to plead for the traffique and merchandry of the great Whore, for Ignorance, Error, Superstition, Will-worship, Idolatry, &c. We could also shew how he hath rendered himself obnoxious in his other particulars, and how deficient and lame they are; but we spare him.

Finally, our Author is displeased with us for our contempt of the godly learned Ministry, as being a thing evidently of the evil Spirit, &c. *Querie* 20.

We desire the Readers to take notice that our Author has been a Seperate of the strictest forme, but now being returned again *like the dog to his vomit, to build again the things he destroyed*, it seems he conceives himself interested in the making of *shrines for Diana*, and the rather, because their craft begins to be set at naught. In this *Thesis* we are to

to look on Antichriſt as an intrencher on the *Prieſtly* and *Prophetical* Offices of the Lord Jeſus Chriſt.

Our Authors offence is, for our contempt of the godly learned Miniſtery of the Nation, not of Chriſt or the Churches.

But how comes the Church of Chriſt the pure ſpouſe under Antichriſts Reign and Tyranny to be National? or the Miniſtery of Chriſt and the Church to be National? It is true the Pſeudo Church and Miniſtery is Univerſal and National. If the National Church and Miniſtery, be the right, why did our Author ſeparate from them? why did he aggregate a Church to overthrow their Baptiſme, conſtitution and ſtanding? The Gifts and Graces of the Miniſtery, and the Miniſters are in the Church, according to Divine appointment, *Epheſ.* 4. 11, 12. But if the National Church be not Chriſts, neither is the Miniſtery. The diſpenſation of the Goſpel in Primitive ſimplicity and purity was called, *the fooliſhneſs of Preaching*; but the Preaching of our Miniſtery is a mixture of Philoſophy, Art, Sophiſtry, Humane Litterature, School-Divinity, and other Inventions. Is our Miniſtery Chriſts or Antichriſts? whoſe Badge, Commiſſion, or Miſſion have they? Are they neither of men, nor by men, but by Jeſus Chriſt and God the Father, *Gal.* 1. 1. What is their Inſtitution and Original? what their maintainance? therein they deny Chriſt to be come in the fleſh, and ſo are expreſly termed Antichriſt. In their Orders, Commencements, and Degrees they palpably receive the mark of the Beaſt or Antichriſt. Where ſhall we finde Antichriſt and the man of ſin, if not in the Temple of God? Where is the Myſtery of Iniquity but in the Churches? ſpiritual wickedneſs proſpers beſt in high places, under ſpiritual profeſſions. If Antichriſt be not that cunning ſubverter of Truth, and oppoſer of Chriſt to take from him his Offices, Attributes, and Merits under the notion of Chriſtianity, which he findes as effectual as States-men do *Machiavels* lucky craft, than know not we what Antichriſt is, or whether there be ſuch a thing.

Godly, learned, ſaith our Author, as if thoſe two Qualifications were coeſſential and inſeparable: Certainly an Adorer of the great Goddeſs *Diana* is he, we mean the great Idol Learning. Though in this Diſcourſe we would not be underſtood, as if we ſpake either againſt the Perſons of the Miniſtery, for many of them we look on as precious; neither againſt the civil uſe of Learning, which we eſteem neceſſary and ho-

nourable, onely againſt the idolizing and abuſe of it, in placing ſuch a neceſſity in it, as that a man cannot *be an able Miniſter of the New Teſtament* without it, the Spirit of Chriſt being a ſufficient endowment and commiſſion unto that great work and office wherein we neglect not the natural fitneſs, propenſity and knowledge of the Inſtrument which maketh up the greater excellency. But how the ſending of Youths to the Univerſity, *to ſit* (as they ſay) *at the feet of Gamaliel*, or putting them Apprentice for Tythes, *to get into the Prieſts office for a piece of bread*, to be a Mercenary Trader in Spirituals, as the ſons of *Eli* to harraze and vex the People by Law-ſuits for their Tythes, ſaying, *Give fleſh to roaſt for the Prieſt, and if not I will take it by force*, 1 Sam. 2. 15, 16, 17. how this we ſay makes them Miniſters of Chriſt, is to us a Paradox or an Enigma; And that they ſhould hereby prove themſelves the Prophets, Commiſſioners, and Embaſſadours of Chriſt, is no leſs then a lying wonder, *Rev.* 13. 13, 14. Unleſs the reading of *Ariſtotle, Plato, &c.* and the ſtudy of the *Liberal Sciences* infuſe into a man a Divine Spirit and Grace; for that many of our Prophets know not what it is to be changed from a naturall condition, and are wholly ignorant of the experimentall and practicall knowledge of *the great Myſtery of Godlineſs.*

In the Scriptures we have the moſt excellent Laws and Forms of Government, all of Divine contrivement; in the Church we look to have the Gifts, Graces, and Properties of Magiſtracy, Miniſtery, and Souldiery, *Iſa.* 28. 6. And were *Truth and Righteouſneſs advanced in the Earth, that the Law might go forth of Zion, and the word of the Lord from Jeruſalem, that the Crown might flouriſh onely upon the head of David*; than which there is nothing more happy and bleſſed, we ſhould not need theſe diſtinct oppreſſive Intereſts of Magiſtracy, Clergy, Lawyers, (we ſpeak not againſt the Offices of Magiſtracy and Miniſtery, but onely to reduce them to their firſt Source and Originall.) In a praying, crowned, Victorious Army, you ſhould be ſure to finde a powerful Preaching Saint; in the Churches you ſhould finde Perſons endowed *with wiſdom from above*; and in all points qualified with a Divine Anointing for the Magiſtracy; and among the Magiſtrates *able Preachers of the New Teſtament*, beſides others who probably might onely have that ſingle Gift. But according to their calling every one would ſerve Chriſt in any capacity, *in ſeaſon and out of ſeaſon*; all would preach, though you would not hire them, every one would judge, every

one

one would fight; they would lead the blinde, and set them in Paths of Truth and Justice: *Christ the Power of God, and the Wisdom of God, and these the Glory of Christ*, 2 Cor. 8, 23.

And indeed herein *the Remnant of Jacob would be as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waits for the sons of men.* Now if a man seek Justice, how must he wait for this man, and tarry for the other great man to put countenance upon his Cause through their Friendship, though he impoverish himself for Bribes? But then you need not hire a Lawyer to plead your cause: *For the Cause they know not they will seek out*; and those that are able will offer themselves freely to plead the Cause of the oppressed. You need not pay Tythes to a Mercenary hireling Ministery: *For woe is them if they preach not the Gospel.* You need not pay Taxes to maintain the Army: *For the Gain will they consecrate to the Lord, and the Substance to the Lord of the whole Earth.*

"That this contempt of the Nationall Ministery is of the evill "spirit must needs be; for the great ends for which Christ ordain- "ed a Gospel Ministery is actually effected by many of them; "the marks and characters of the Ministers of Christ are upon "them, since it is impossible such work should be done but by the Spi- "rit, &c.

That many of them are gracious men, and through the blessing of Christ have wrought upon souls, doth not at all justifie the standing of the Nationall Ministery, many of whom preach many years; yea, some all their lives, and never touch one heart.

Again, a man may preach powerfully to conviction, yea to *edification, exhortation, and comfort* the ends of Prophecy, and yet at last want assurance of the love of Christ, and may say with *Balaam, I shall see him, but not now: I shall behold him, but not nigh, &c.*

For great works have shewed forth themselves by Persons through a common Anointing; as in the cases of *Balaam, Saul, Joab, Jehu, Cyrus, Judas, &c. Judas* was a Preacher of the Gospel; and *Balaam*, how excellently did he Prophecy, even by the Spirit of the Lord, of things that are yet to come? There is a common Anointing, and there is a speciall Anointing; in the first sense God calls *Cyrus* his Anointed.

Miraculous works and works of conversion do not justifie, or sufficiently evidence the work thereof. What will our Author say to those at the last day who bring their works to Christ, *Matth.* 7.22. *Luke* 13.26. Saying, *Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out devils, and in thy Name done many wonderful works, and yet Christ never knew them.*

Our Author in his twelfth, thirteenth, and fourteenth Pages doth manifest a great deal of zeal for the National Clergy, and a great repentance for his former contempt of them, as p. 13. But we are unwilling either to spend more Paper or time, being just now at the end of our Sheet: onely we must needs say we are sorry for our Authors delusion, which puts us in minde of an exemplary place of Scripture, *Mat.* 12. 43, 44, 45. which we dare not apply to our Author, but leave him *to stand or fall to his own Master.*

FINIS.

Reader, Notwithſtanding the great care and diligence that was uſed in the Correcting, *Page* 7. *Line* 16. for *ſhould* read *would*.